



THE BIBLE TEACHER

YOUR INVITATION

Please attend our Services at :

E-10 Defence Colony (Ring Road)
New Delhi-110024

Schedule of Services :

Sunday :	Bible Study	9 : 00	A.M.
	Morning Worship ...	9 : 45	A.M.
	Evening Service ...	6 : 30	P.M.
Wednesday :			
	Midweek Bible Study ...	6 : 30	P.M.

विशेष सूचना !

प्रत्येक मंगलवार तथा शुक्रवार
को रात्री ८:४५ से ९:१५ तक सुनिये
हमारा विशेष कार्यक्रम
“सत्य सुसमाचार”

यह कार्यक्रम रेडियो श्रीलंका से २५ तथा
४१ मीटर बैंड पर सुना जा सकता है ।

हमारे हिन्दी के प्रकाशन

१. सत्य सुसमाचार — लेखक : सनी डेविड
२. उद्धार की योजना — लेखक : सनी डेविड
३. क्रूस की कथा — लेखक : सनी डेविड
४. खाली कब्र — लेखक : सनी डेविड
५. सुसमाचार बोलनेवाला — लेखक : जे० सी० चौट

(अनुवादक: सनी डेविड)

आज ही प्राप्त कीजिए ! प्रत्येक पुस्तक को प्राप्त करने के लिये केवल
२५ पैसे का डाक टिकट भेजिए ।

पाँचों पुस्तकें एक साथ प्राप्त करने के लिये केवल रु० १ : २५ के डाक
टिकट भेजिए । कृपया अपना पता साफ लिखें ।

सत्य सुसमाचार

पो० बॉक्स ३८१५ नई दिल्ली-११००४६,

THE BIBLE TEACHER

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EDITORIAL



The Church And Its Money

No. 2

In our last study we considered the money of the church and the source of it. It was learned that the church has money available to do its work only as its members give. That is, the church cannot look to the government for help and neither can it enter into some kind of business, offer some form of entertainment, or solicit funds from the general public for the purpose of earning. Rather, its members are commanded to gather on the first day of the week (Sunday) for the purpose of laying by in store or giving of their means. The giving is to be based on how one has prospered during the previous week. It is a voluntary thing and is obedience to the Lord's command: (1 Corinthians 16:2). As the members give, the money is taken up, counted, and one or more of the members is authorized by the congregation to be responsible for it. In the cities it is equally placed in a bank and then it is available for us as the need arises.

In our former study, and with the above statement, you can readily see that if the members do not give then there will be no funds available to work with. If the members

do not give as much as they should then the work of the church is limited accordingly. On the other hand the money that is given is not for anyone's own personal use nor is it to be loaned out or given out to the various members of the church simply because it is there. While it is not to be used unwisely, it is to be used. When the church saves its money, and continues to do so over a period of time, then this discourages the members to the point that they may even cease to give.

It should also be pointed out that while most Indian christians give, they often give very little. This may be alright for those who earn little, but those who make more are to give more. When this is not done, the guilty ones are said to be robbing God. (Malachi 3:8).

Now we want to proceed to find out how this money should be used. One use of it would be for the printing and distribution of good Christian literature. this may include the printing costs, postage for mailing it out, and perhaps other expenses. Then there is the preaching of the gospel itself. This may be done through the pulpit, radio, or by any other scriptural method to spread the gospel of Christ. If a congregation is strong enough to support its own full time preacher then certainly the money that is in the treasury of the church can be used for this purpose. Paul said, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Corinthians 9:14). This is not to say that one is to be an hireling or that the church should use such insincere men. On the other hand, those who preach, especially if they are giving all of their time to the work being sincere, dedicated men, can certainly be supported by the church as it is able to do so. In most cases here in India where the church is still young and small, it is not generally able to support a preacher full time, but as the church continues to grow in number, in spirituality, and therefore in ability, then eventually it can assume the support of its preachers. In the mean time those who want to preach must look to secular work for their support. Preachers who

are not willing to do this do not need to be preaching any way.

While the church at this stage may not be able in most cases to support a preacher full time, they may be able to give partial support or to help out with travel expenses or other expenses. Also, a local congregation may use its money to pay for the rent on its meeting place, to pay its electric and power bills and other such expenses.

Next we want to consider the responsibility that the church has in caring for the physical needs of its members as well as those who are not members. The Bible tells us of our duty to the orphan (James 1:27), to the widow indeed (1 Timothy 5:3), and to Christians in general who are deserving of help. (Romans 12:13; Romans 15:25,26). Paul wrote the Christians of Galatia, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Galatians 6:10). In picturing the judgment, the Lord said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done

unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:31-46).

From the foregoing quotation we would conclude that material help should be given to those who need it and who are deserving of it. This would include both Christians and non-Christians. Help might be given on an individual and personal level or it may be on a large scale where there is some kind of emergency and brethren respond to the need by sending all kinds of physical and material help.

when its comes to helping people there are several guidelines that must be considered. To begin with, the scriptures say that a man should work, that is if he is able to work and work is available, and if he refuses to work then neither should he eat. (2 Thessalonians 3:10). Next, the scriptures teach that a man that will not provide for his own house or family members is worse than an infidel. (1 Timothy 5:8). As long as an individual has family members or relatives then he should look to them for help. but where there are no family members or when the family members have refused to assist one who is in real need, than it is not only that such a person can look to the church for help but in this case the church should help him.

In other words, money of the church is the Lord's money and it should be carefully and scripturally used. To misuse it can do much harm but when it is used for the purpose of

spreading the gospel of Christ and to care for the physical needs of those who are deserving of help then this will not only result in much good being done but will be a means of honoring and glorifying the Lord.

This study will be continued next month.



**associate
editorial**

The Right View of Salvation

Man's greatest need in the world is salvation of his soul. Every year millions of religious books, tracts, pamphlets are being printed, thousands of religious meetings take place around the world; all of this has but one purpose, that is, to tell man how he can be saved. There are, however, two extreme views held by religious people on the subject of salvation. In the first place, there are those who believe and teach that man is saved by faith alone, that is, by a mental acceptance of Jesus Christ as ones personal Saviour.

Then, on the other hand there are those who believe that man is saved by his own good works, that is, by living a good moral life and doing good to humanity. However, there is only one way to salvation, and God has revealed that one way to man in his book Bible. Therefore, our intention should be to know what the Bible teaches on this subject. Is man saved by faith alone or by his own good works?

First of all let us discuss faith. Talking about faith, the writer, in Hebrews 11:6, said; "But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." So it is impossible to be saved without

faith. Faith is a great principle. Man must believe in Jesus to be saved. The writer of the gospel, in John 3:16 declares, "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The question is, however, Is man saved by faith alone?

Turning to the second chapter of the epistle of James, beginning from verse 17, we read, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble, But wilt thou know, O vain man, that FAITH WITHOUT WORKS IS DEAD? Was not Abraham our father justified by works, when he had offered Isaac, his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had seen them out another way? FOR AS THE BODY WITHOUT THE SPIRIT IS DEAD, SO FAITH WITHOUT WORKS IS DEAD ALSO."

So what do we see? We see that one cannot please God without faith, one must have faith to be saved. But one is not saved by *faith only*. A saving faith must accompany by works. Since faith is made perfect by works. So we ask, Is man saved by works alone or can he do enough good works to earn his salvation?

Now let us read from the book of Ephesians 2:8,9: "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Now, we may do well to ask: is there a contradiction between the two writers? While James says that our faith *must*

accompany works for it to be a saving faith, Paul, on the other hand, says that we are not saved by works. Certainly there is no contradiction. James, in fact, is referring toward the works of faith, and not to our own work of goodness. Hence, he cited the example of Abraham, that he was justified by a work of faith. Abraham offered his only son. Was it his own work? No. But God had commanded Abraham to do that. Even if Abraham had taken Isaac to offer by his own will, that is, if God had not asked him to do that, then that would have been a work of Abraham himself, and not a work of faith. This is exactly what Paul meant when he said, we are not saved by works. Because if we can be saved by our own works, then we can boast, "Look how great we are!", we would not need God and Jesus Christ, we would be our own saviour. Therefore, if that could be true, then we wouldn't need Jesus Christ to come down from heaven to live upon earth, and to die for the sinners of the world. There is no need then for the Bible because it is given to man to tell him the way of salvation.

However, we are not saying that we should not do good works. Good works are necessary, and we must do good unto all men everywhere. After stating, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." The apostle in the very next verse says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained; that we should walk in them." Jesus Christ, in Matthew 25, taught the great importance of good works. He did not only teach on this subject but his own life was full with good works, one has to go only to the New Testament to see that. But he did not do good works only, the scripture says, "Though he were a Son, yet learned he obedience by the things which he suffered," (Hebrews 5:8). And "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8). Thus he did not only do good works, that is, doing good to humanity, but he also did the works of faith, that is, doing the will of Father.

We have a certain case, in the New Testament, of a man whose name was Cornelius. In Acts 10, we read, he was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Now what would you say about such a Man? Was he not a good man, was he not doing all the good works possible by men? Yes, he was doing lots of good works. But he was lost! Because he had not done the will of God. He was doing his *own* good works, but had not done what the Lord has specifically commanded that man should do to be saved. So we read that it was revealed to him that he should send some one to a certain place to call for a preacher of the gospel, who would tell him what he should do to be saved. And when he obeyed the command of the gospel, as he was told by the preacher, then he was saved from his sin.

So we conclude, man is not saved by faith alone, but by faith which works by love. (Galatians 5 : 6). Neither we are saved by our own good works; but by works of obedience. Thus faith and obedience to Christ's command equals salvation. This is then the right view of salvation.

If you have not obeyed the commands of Jesus then we sincerely encourage you to believe in Christ with all your heart, confess him as the Son of living God, repent or turn from your sins, and be baptized for the forgiveness of your sins. As you do so, the Lord will save you and will add you to his body the church, so that you may serve him and look forward to his second coming when he will receive his people unto himself and crown them with the crown of glory.

What About The "Healings" Of The Day

Mark H. Nunley

It cannot be doubted but that in the first century men (the apostles of Christ) worked miracles such as healing. They did so by the power of the Holy Spirit (Mark 16:17-20; Acts 2.1-4). But the Bible lets us know that these miracul-

ous gifts were only promised to the apostles and that only a certain few others ever received the miraculous measure of the Holy Spirit (John 14:26; 15:26; 16:13...Jesus speaking to the 12 in each of these; Acts 2: 1-4; Acts 6:1-6; Acts 19:1-7; Acts 8:4-25). The Bible lets us know that these gifts were passed by the laying on the apostles hands (Acts 8:4-25) so when the apostles died, there seemingly was no way for the miraculous gifts to be passed on to others.

The only ones in the Bible who were ever promised the baptism of the Holy Spirit were the apostles (John 14:26;16:13) and the only other case we see of the baptism of the Holy Spirit was Cornelious in Acts 10. And his case was a special case to prove to the apostles that the Gospel was for the Gentiles as well as for the Jews (Acts 11:15-18).

The Bible also lets us know these miraculous gifts were temporary, that they were to serve a certain purpose and then to be taken away (I Cor. 13:8-13 with Jas. 1:25; Heb. 2:3-4; Mark 16:17-20; I Cor. 14:22).

The obvious conclusion then, is that people today DO NOT have the power from the Holy Spirit to heal people! Some of the "faith-healers" of the day might "cure" sicknesses that are located in the case of those who think they are sick but are not really sick, but they CANNOT cure sickness by the power of God. Many cases such as this are documented but notice just this one with us:

"During that Sunday afternoon a 50-years-old woman appeared on the stage wearing a back brace. She told_____ that she had cancer of the liver, stomach, and vertabrae in her back. She was asked to remove the brace and run back, and forth on the stage. The audience applauded. Two months later,Dr. Nolen visited her at her home where she lay bedfast. Here are the facts (again, most of the thousands who saw the woman remove the brace and wave it in the air will never know what really happened).

During the night following the alleged cure, she was stricken with a terrific pain in the back. On the following day, the

family called the physician; and he immediately placed the patient in the hospital and ordered X-rays. Tests revealed that one vertebrae had collapsed. After being in traction a week, she was put back into her brace. She told Dr. Nolen that she had steadily grown weaker and that she was no longer praying to be cured but that God would help her to bear the pain. Four months after the supposed cure in Minneapolis, she died."

This happens time and time again to those who are deceived into thinking that some "faith healer" of our day has power from God to heal them! When will people wake up?

Demands of Conversion

Paul Matthews

In a recent article we pointed out some misconceptions of conversion and how some think there are demands in the experience that the Bible does not teach. However, there are some positive requirements.

1. *Conversion demands a genuine purpose of living for Christ.* (1 Pet. 2: 21; Col. 3: 1-3; Matt. 6: 33.) One's concluding he should belong to a church and thus decides to "join" one is not enough. No man is truly converted who does not expect to spend the rest of the life serving the Lord.

2. *Conversion demands a willingness to make any sacrifice necessary to be a Christian.*

(Luke 14: 26, 27; Matt. 13: 44, 45; Matt. 16: 24.) Some must give up more than others, but all must make some sacrifice. Whatever the price, true conversion demands one pay it.

3. *Conversion demands a new birth.* (John 3: 1-5; 2 Cor. 5: 17.) This experience, called a birth by Jesus in John 3 involves a break with the world that is called a death. (Rom. 6: 6.) Paul describes the Colossians as having died with

Christ (Col. 2 : 20), been buried with him by baptism (2;12), and raised with him. (3 : 1). In Rom. 6 : 6 we read, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The "old man" and "the body of sin" refer to the old way of life before conversion, and this must be changed. It is this required fundamental change in the sinner that makes the strong emotional appeals and the special propositions dangerous. By such means people can be moved who have not considered what God requires of them and who are not ready to die to the world. The gospel message contains this power of conviction, and if it will not convict a sinner, that sinner can never be converted to Christ.

4. *Conversion demands that when completed one will allow Christ to live in him.* Galatians 2 : 20 reads, "I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and give himself for me." Paul pictures himself as crucified when he was converted. Before one's conversion he usually lives his own life ; after conversion he lets Christ rule his life. This is required by the gospel.

Let us who preach tell sinners they must resolve to live of Christ, make what sacrifice necessary, be born again and then let Christ regulate their lives through gospel principles. We may be baptizing sinners, but we are not being faithful trustees of the gospel and being fair to sinners if we do not tell them what God expects of them in conversion.

The Power Of God

Albert Gardner

It is so easy to limit God. We try to treat him as if he were a man. We realize the limits of our own power and since we have "made God in our own image" we begin to limit the power that God has by comparing him to men.

Man cannot create anything; he can only make something out of that which already exists. But how different it is with God: "In the beginning God created the heaven and the earth." (Gen. 1: 1.) Not only did "God create," he also took that which he had created and "made" certain things. "And God said, Let us make man." (Gen. 1: 26.) "And God formed man of the dust of the ground." (Gen. 2:7) After the six days of "creation" God "rested...from all his work which he had made." (Gen. 2:3.) Many reject the Genesis account of creation because it is not humanly possible to create matter. Creation is possible only with God. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11: 3.)

Not only is the power of God seen in material matters but in the spiritual as well. Abraham had been promised that he would receive a land for his descendants. Even though it looked for a time as if God had forgotten his people in Egypt he was able to lift them out of slavery. Moses was called to lead the people out of bondage. It was through the powerful hand of God that they were led out. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." (Deut. 5:15.)

Upon a thorough study of the history of Israel who could deny that God was powerfully leading, guiding, and protecting them? Joseph believed that his being sold down into Egypt was for the purpose of saving life. "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (Gen. 45: 5.) Mordecai asked Esther, "And who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4: 14.) God was powerful enough to raise up people for the purposes. He preserved Israel so Christ could come through the tribe of Judah.

Did the God that created the world die? Does the God

that led Israel no longer exist? Has he lost his power? Is the God of the New Testament different from the God of the Old Testament? Will he work now? Will he work in my life? What can he do with me? Oh, how we have limited God.

God is able to save me from sin. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.) The apostle Paul looked on himself as the chief of sinners because he had fought against the church of Christ. In obtaining mercy he said that God was showing his salvation as a pattern for saving others. If God could save him he could save anybody. (1 Tim. 1: 15, 16.) Jesus said, "He that believeth and is baptized shall be saved," (Mark 16: 16.) The same power that made the worlds and led the people of Israel is able to save. The gospel "is the power of God unto salvation." (Rom. 1: 16.) Will you let him save you by obeying him?

Is God through with me when I obey him? Will he go through life with me? "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 3: 20.) Why is it that we refuse to let the Lord use us? Do not doubt God or his power. The power of God will work in us only if we allow it to work. God will not force himself on us. When I see how the power of God was able to take Peter that followed afar off, that denied the Lord three times and even cursed and swore—when I see that same man with the boldness on Pentecost telling the multitude that they killed Jesus with "wicked hands" as he used the keys of the kingdom and later writes two of the New Testament books, I take new courage. He may not use me to the same extent he did Peter but he can help me to have pure thoughts, a clean life, honest deeds and a life of faithfulness if only I will let his power work in me.

We will do great things for God unless we fall into the

same trap, into which Israel fell, "Yea, they turned back and tempted God, and limited the Holy One of Israel." (Psalm 78: 41) *We must not limit God.*

The Nature Of The Church

Richard H. Clark

It is indeed a strange thing that so many people say that they have never heard of the church of Christ. Many tell us that they have heard of several of the well-known denominations, but they have never heard of the church of Christ.

This is not only surprising, but even tragic when we consider the fact that these same denominations all claim to be a part of the church of Christ, the same church that Jesus built.

Church of the New Testament

The original church that we read about in the New Testament was the church of Christ, and as a group, they were called churches of Christ. (Romans 16 : 16). In (Matthew 16 : 18) Jesus said, I will build my church. This expression shows that it was to belong to Him, and thus, it should be called the church of Christ or church belonging to Christ.

The Kingdom of God

The church of the new testament was also called the church of God as in (1 Corinthians 1 : 2) and in (Hebrews 12 : 23) church of the first born. Most references to the church in the Gospels describe it as a kingdom. (John 3 : 3), (Matthew 13:24 and 16 : 19). Though the church is the kingdom of God on earth, Jesus said, my kingdom is not of this world. (John 18 : 36). The meaning of this statement by Jesus is that His kingdom is not of the same nature as earthly kingdoms. It is not originated for the same purpose or conducted on the same plan. Jesus describes the kingdom as being spiritual, as when He said, the kingdom of God cometh not with observation : Neither shall they say, Lo here ! or lo there ! for behold, the

kingdom of God is within you. (Luke 17 : 20, 21). The church then is a spiritual body of citizens ruled by Christ the king, and cannot be determined by the (roll books) of men. Christian's names must be written in the Lamb's book of life. (Revelation 21 : 27.)

A Called Out Body

The word church is derived from a translations of the Greek word Ekklesia, which actually means to call out. The Spirit spoke through the Apostle Paul in (Colossians 3 : 15) saying we are called in one body, and be ye thankful. Again in (2 Timothy 1 : 8—9), the Spirit said that our Lord hath saved us, and called us with a holy calling.....Therefore, the church is a body of people saints who are called while in this world into God's service in a spiritual kingdom.

The Household of God

As children of God, Christians are a part of the household of God. The Spirit says that the Scriptures were written that thou mayest know how thou oughtest behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Timothy 3 : 15). Isaiah prophesied that.....all nations shall flow unto the Lord's house. (Isaiah 2 : 2). Members of the church are also branches growing from Christ, the vine. (John 15 : 1-10).

Church Compared to Human Body

Christians are members of the body of Christ which is likened to a physical human body having different members such as feet and hands, (1 Corinthians 12 : 15). Furthermore, the Spirit says,.....as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ. For by one Spirit are we all baptized into one body.....(vs. 12, 13). Jesus Christ is...the head of the body, the church. (Colossians 1 : 18). Members of the church should, therefore, submit themselves to Christ who is head of this divine body.

The Spirit inspired the Apostle to explain to the church of Christ at Ephesus that Christians should give...thanks always

for all things unto God and the Father in the name of our Lord Jesus Christ : Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church : and he is the saviour of the body.....Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. (Ephesians 5 : 20-27). It is evidently, true from the foregoing quotation from the Bible that the body (of Christ) is the same as the church of Christ.

Origin of the Church

The origin of this spiritual body of called out people is revealed by the Spirit in Acts of Apostles, chapter two. The day of Pentecost (33 A.D.) is the birthday of the church of Christ. The Spirit from God filled each of the Disciples in an amazing manifestation, which caused them.....to speak with other tongues, and every man heard in his own tongue wherein he was born (Acts 2 : 1-8.) This was the power that Jesus promised to the Disciples before He ascended up into heaven as recorded in (Acts 1 : 8.)

The Sermon of an Apostle

The Apostle Peter defended the strange actions of the Disciples who were filled with the Spirit, and affirmed that.....this is that which was spoken by the prophet Joel. (Acts 2:14-16.) Joel had predicted that.....it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Peter thus preached the first sermon of the good news, that Jesus of Nazareth was the fulfillment of the Old Testament prophesy of the Messiah.....the Saviour of the world. Peter offered as proof, the.....miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know : (Acts 2 : 22.) It is true that even His enemies did not deny these miracles. Furthermore, the testimony of David's prophesy was given that Christ would be resurrected after His death by

crucifixion on the cross, and that He would ascend into the heavens to sit on the throne of David as God had sworn with an oath. (2 Samuel 7 : 12-13) and (Acts 2 : 29-35.) Pentecost, therefore, was the time when Christ would begin His reign as King over His spiritual Kingdom which is His church.

Results Following the Sermon

The hearers of the word, believing and realizing their lost condition,.....were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do ? (Acts 2 : 37.)

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2 : 38.)

Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Acts 2 : 41-52.)and the Lord added to the church daily such as should be saved. (Acts 2 : 47b.)

A Scholar Agrees

With reference to the above mentioned verses, Smith's Bible Dictionary published in London, May 19th., 1866 says :

Here we have indirectly exhibited the essential conditions of Church Communion. They are (1) Baptism, Baptism implying on the part of the recipient repentance and faith ; (2) Apostolic Doctrine ; (3) Fellowship with the Apostles ; (4) The Lord's Supper ; (5) Public worship. Every requisite for church-membership is here enumerated not only for the Apostolic days, but for future ages.

Smith further states that :

The Church, then at this period was a body of baptized men and women who believed in Jesus Christ, and in the rev-

relation made by him, who were united by having the same faith, hope and animating Spirit of love, the same Sacraments, and the same spiritual Head.

Division is Unacceptable

Today many people of different religious faiths are discarding the conception that Christendom should be divided into separate denominations. The prayer of Jesus in (John 7 : 20-23) that all Christians may be one, and the commandment to the church of Christ at Corinth to.....all speak the same thing, and that ye be perfectly joined together in the same mind and in the same judgment (1 Corinthians 1 : 10) indicates that Christians should not be divided.

God's Plan For Unity

Concerning the study of the church as the body in (1 Corinthians 12 : 12-31) the Spirit through the Apostle says in (vs. 25) that :there should be no schism in the body..... In the fourth chapter of the Ephesian epistle God has given a divine plan for unity. Christians are told to endeavor to..... keep the unity of the spirit in the bond of peace. (Ephesians 4 : 3.) It is explained further that there is one body or church, one Spirit and one hope. There is only one Lord, one faith, and one baptism, just as there is only.....one God and Father of all.....(vs. 4-6.)

It is inconceivable that God would give a plan that will not work : Christians seeking unity on the basis of all points in this plan cannot fail when they submit themselves to the word of God and take heed to its warnings.

Heed the Warnings

Jesus said in (Matthew 15 : 9) But in vain they do worship me, teaching for doctrines the commandment of men. Also in (Matthew 7 : 21,) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. These verses clearly state that we should not worship God according to doctrines commanded by men, but should seek to do God's will if we should enter heaven. The only way to have assur-

ance that we are doing his will is to put our trust completely in the Scriptures.

Only Scripture is Inspired

Hear the teaching given to a young evangelist. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3 : 16, 17.) With reference to teaching others, the Spirit exhorts, If any man speak, let him speak as the oracles of God.....(1 Peter 4 : 11.) These verses teach us that the Word of God is sufficient to supply the doctrine that we preach.

Members of the church of Christ have taken heed to these New Testament principles and therefore try to call Bible things by Bible names. An accepted principle is to speak as the Bible speaks concerning matters of faith, and keeping silent where it is silent.

Let us Restore N.T. Christianity

Christians should be devoted to the restoration of Christianity as given in the New Testament. All religious people are urged to return to God's plan as found in Scripture. The Bible is the one book accepted by all in Christendom, and thus a return to it is the only solution to the problems which confront us. Surely it is God's desire that all of Christ's followers be united in the church for which Christ died, that all might be one in every sense of the word.

The Time for Observing the Lord's Supper

Leslie G. Thomas

When Jesus instituted the Lord's supper, he bade his disciples observe it in memory of him (Matt. 28:20); and that, of course, implies a *time* of observance. And furthermore, since all of our service to Christ must be motivated by faith, it is

essential that we have some scriptural teaching regarding the time element, before we can know *when* we are to eat the supper. (Rom. 10: 17). The only mention of the time element in the entire New Testament is in the following statement: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) It is true that this is only an example, but it is a well-known principle of Biblical interpretation, that an approved example has the force of a positive commandment. The "first day of the week", also called the "Lord's day" (Rev. 1: 10), then, is the time when the Lord's supper should be observed. The New Testament furnishes no information regarding and particular hour of the first day of the week for the observance of the Lord's supper; and the assumption is that any hour of that day is acceptable for its celebration.

Many congregations today, where the Lord's supper is customarily eaten at the forenoon hour of worship, also have the supper at the evening hour of worship for the benefit of those who were unable to be present at the earlier service. However, the practice of serving the Lord's supper at the evening hour of worship, especially if it is after six o'clock, has been called in question by some brethren, on the ground that the Lord's day actually ends at six o'clock in the evening, and that if the supper is eaten after that time, it would be on the second day of the week or Monday. That conclusion, of course, is based on the assumption that only the Jewish method of counting time is recognized in the Bible; and if that is correct, then it is true that the supper must be eaten before six o'clock in the evening, if it is to be eaten on the Lord's day.

BUT WHAT SAY THE SCRIPTURES?

But when one affirms that only the Jewish method of counting time, with reference to the first day of the week, is recognized and used in the New Testament, he is merely assuming to be true the very point of view which he is obligated to prove. It is true that Matthew, Mark, and Luke use the Jewish method of counting time, and John apparently does, too, at

least a part of the time; but it is almost certain that the latter also uses the Roman method, which was the same as ours. For example, Mark (15:25) says that the crucifixion of Jesus took place at the *third* hour, while John (19: 14) says that Pilate's decision to deliver Christ to the Jews to be crucified came at the *sixth* hour. (Matt. 27: 11-31; Mark 15: 6-20; Luke 23: 13-25.) The Jewish day was reckoned "from evening to evening" while the Romans counted theirs "from midnight to midnight." We are, of course, speaking of the twenty-four hour day. Thus, the sixth hour of John was Roman time, and was reckoned from midnight; while the third hour of Mark was Jewish time, and was reckoned from six o'clock in the morning. Pilate passed sentence on Jesus at six o'clock in the morning (Roman time), and was crucified three hours later, or at the third hour (Jewish time) which, of course, would be nine o'clock (Roman time.)

We learn from the records of the New Testament that Jesus appeared five times to his disciples on the resurrection day, which was, of course, the first day of the week. Those five appearances, in the order of their occurrences, were (1) to Mary Magdalene (Mark 16: 9); (2) to the other women on their way to tell the disciples (Matt. 28: 9-13); (3) the two disciples on the way to Emmaus (Mark 16: 12, 13; Luke 24: 13-32); (4) to Simon (Luke 24: 33-35); and (5) to the ten apostles, Thomas being absent (Luke 24: 36-43; John 20: 19-25). John is very specific about the day when Jesus appeared to the ten apostles—"on that day, the first day of the week"; and he says that the time of day was "evening." The original word for "evening" is *opsios* (John 6: 16), concerning which Arndt Gingrich says, "The context often makes it easier to decide just what time is meant, whether before or after sundown." The expression "when therefore it was evening" is a translation of *Ouses oun opsias* (Westcott and Hort), which Young's Concordance renders, "It being late."

If we consider the word "evening" in John 20: 19 in the light of Luke 24: 12-36, it appears fair to assume that the meeting of Jesus with the ten apostles took place in the early part

of the night. The day was "far spent" when Jesus and the two disciples reached Emmaus, which Luke says was sixty furlongs (about seven miles) from Jerusalem. It would take a little time for them to prepare for the evening meal; and then, of course, it would require a much longer period of time for them to walk back to Jerusalem, where they reported their experiences to the apostles, at which time the Lord appeared to them. John was evidently using Roman time, and if so, it was still the first day of the week, and would be until midnight. Luke reported this appearance of Jesus, but he does not specify the day on which it occurred, while John does both. If John wrote his record of the gospel several years after the destruction of Jerusalem, in A.D. 70, as is generally supposed, then it is reasonably certain that the aim of the Holy Spirit is to show that the Lord expects his people to recognize the time of the countries in which they live.

WHEN EXCEPTIONS ARE PERMISSIBLE

While Christians are not told that they must eat the Lord's supper at a specified *hour* of the day, they are taught, as we have already seen, that the first day of the week is the time when they must eat it, if they please the Lord (Acts 20: 7); and it is fair to assume that *all* the disciples who customarily meet at a given place should assemble themselves together at the time agreed upon for that purpose. (Heb. 10: 25). The passage just cited is not limited to the meetings which are held on the first day of the week when the Lord's supper is eaten; but it certainly does include them.

But there are sometimes circumstances which make it practically impossible for some brethren to meet at the accustomed time for the observance of the Lord's supper; and as pointed out earlier in this study, it is often the case that arrangements are made for them to eat at a later (or earlier) time that day, usually in the evening. However, there are some brethren who feel that a "second setting" of the Lord's table is not in keeping with either the spirit or the letter of the Lord's teaching regarding the supper. There is indeed no specific teaching in the New Testament with reference to a "second setting" to

the Lord's table on the first day of the week; but in view of the teaching of such passages of scripture as Rom. 15: 4; 1 Cor: 10: 6, 11, it seems reasonable to conclude that we are justified in applying the principle to the question now before us, which Jehovah laid down for the children of Israel regarding the feast of the passover. (See Num. 9: 9-13.)

God never makes it impossible for any person to serve him, if he sincerely wants to; and we may be sure that no man will be rejected who has done the very best he was able to do. This is not to be construed to imply that God will look with favour upon people who think that they can please him, while neglecting his commandments. This is the plain implication of Num. 9: 13. It has already been pointed out that there are some who are, because of conditions beyond their control, unable to assemble with the saints when the Lord's supper is eaten; and because of that, arrangements are made for a later observance on that day which, in the light of the principle we are now considering, seems both reasonable and right. But it is exceedingly doubtful that the Lord will accept the worship of those who deliberately neglect the regular service, in order to do their own bidding. This should cause those who want some extra sleep, to visit, or to engage in pursuits of pleasure, to examine more closely the word of the Lord. (James 2: 10; 4: 17.)

GOD SPEAKS TO YOU

The Bible today is the object of much criticism and ridicule. Philosophers are referring to it as an overglorified story book. Educators are banning it from our schools and the common people are shying from its teachings.

Men have long sought to disprove the Bible on the grounds of Science, Archeology, and History. But even in this day of moon probes and satelites, and vast Scientific Knowledge, the Bible still shines as truth. The hammers of skeptics lie in ruin around the anvil of God's Word.

Thomas Paine, in the last century, said he would go through the Bible like a woodchopper with an axe, and it would die within a century. But today, Thomas Paine is all but forgotten, and the Bible is still the world's best seller.

In the early days of the Bible, disbelieving kings tried to do away with it by having mass burnings, where both Christians and their Bibles were burned. But neither the unproven theories of scholars, nor the burning by disbelievers, nor the laughter of skeptics has been able to destroy this perfect Book of God.

The Bible bears its own best testimony when it states "Heaven and earth shall pass away, but My Word shall never pass away." When the last disbelieving cry from the last infidel has ceased, the Bible will still live to see us in judgement.

God has promised that by Providence the Bible shall remain for every generation. Countless thousands of men and women through the centuries have died that the Scriptures might live. There is a reason for God's Providence and man's sacrifice in preserving the Scriptures. The reason is, whether we are willing to admit it or not, the Bible is man's guidebook while upon the earth.

We ask, "Why is there so much crime, brutality, immorality, mental illness, insecurity in our world today?" It is because man has drifted so far from God and His Word. He has turned his back on his only possible hope. We have in effect said to God, "We don't need You. We can pull ourselves up by our own bootstraps." If only we had eyes in the back of our heads to see the pictures of the past. Without exception, when man has turned his back on God and His Standards, he has lost his way and stumbled blindly to his downfall. Why is it that so many people are set on destroying or disproving God's Word? Is it because they really don't believe it, or is it because they don't like what it says? During the reign of Jehosaphat, one of the ancient kings of the Old Testament, he sought council from the prophets of God about a battle that was to take place. Jehosaphat didn't like what the man of God said, so he called in other prophets. These were foreign prophets who would say what he wanted to hear. So it is with our generation. Many don't like what the Bible says, so they turn to those philosophers who will say what we want to hear.

We live in a generation that hates rules, despises boundaries, and rebels at law. But we must realize that if we live on an unrestricted, animal-like basis, we must reap the reward of

our dog-eat-dog society. The prophet of old stated it correctly when he said, "It is not in man's way that walketh to direct his own steps;" The further we get away from God and the Bible, the closer we get to a barbaric, animal-like state. It is only in Christ and the Bible that the proper boundaries of man's existence are found. Our modern philosophers with their "Do anything you're big enough to do" attitude are leading us toward downfall and destruction. Our modern permissive immorality is creating a generation with no pride, no values, and no concerns. Men, in their desire to be happy, are following the pseudo-philosophers as they lead them further and further from real purpose and happiness.

The Bible, for many people, has become nothing more than a showpiece for their coffee tables, or a dust collector. To many, it is nothing more than a storage place for pressed flowers and obituary clippings. Not until we stop listening to the critics of the Bible, whose arguments sound as if they had never even read the Bible, and start letting the power of God's Word work in our lives, will we ever find lasting peace of mind. Thousands of people are seeing the folly of the humanistic philosophies which strips man of his pride and purpose, and leaves him with nothing but an empty shell. Only the Bible tells us who we are, where we came from, and where we are going. Today I ask all of you who are looking for the real worth-while purpose in life to give Christ a chance in your life. Commit yourself totally and wholly to His cause. You will find yourself better than you have ever been in your life, and your soul will be filled with a priceless peace, and at last, you will have achieved the lasting happiness for which you have been searching. Let the Bible be your only guide. Let it be a pattern for your life. Believe and obey its message, repent of your sins, confess your faith, be buried with Christ in baptism, and live always fulfilling your true purpose in life.

INFORMATION ABOUT THE BIBLE

The Bible was written by more than 40 men who were inspired by God. More than 1600 years (from 1500 B.C. to A.D. 100) were required to write this great volume.

The Bible is divided into the Old and New Testaments. The Old Testament tells us of God's dealing with people under the Patriarchal and Mosaical Dispensations. It is a school master to bring us to the New Testament (Galatians 3:24-25). At Christ's death the Old Testament ceased to be binding upon mankind (Colossians 2:14). Today we are governed by the New Testament.

The first four books of the New Testament tell us of the wonderful birth, life, and sacrificial death of Jesus Christ. Much of his public ministry is recorded in these books.

The book of Acts tells of the establishment of the church of Christ on Pentecost A.D. 33. There is also recorded in Acts eight detailed accounts of conversion. These are the records of how men and women found and obeyed Christ. These eight conversions are the only ones recorded in detail in the Bible. It is interesting to note the elements involved, repented, and were baptized. They confessed to the world by word and action their allegiance to Christ.

The general epistles tell us of the work and growth of the early church. The book of Revelation gives us a view of the future.

Begin reading your Bible today, then obey its teachings. Truly God is speaking to *you* through the *Bible*.

F R E E

Book Of The Month

“WHAT HAPPENED TO THE BODY?” This Book deals with the subject of resurrection of Jesus of Nazareth. Some claim that Jesus did not actually die on the Roman cross but was simply swooned or became unconscious. And later when he became conscious in the grave, in which his body was placed, he rolled the stone away, went past the strong Roman guards, and went to his disciples, who then published the story of his resurrection.

Is this true? Send your order today with a postage stamp of Re. .25 paise only, and we will send you a copy of the book “What happened to the body?”

छुपा हुआ धन

मत्ती १३:४४—“स्वर्ग का राज्य खेत में छिपे हुए धन के समान है, जिसे किसी मनुष्य ने पाकर छिपा दिया, और मारे आनन्द के जाकर और अपना सब कुछ बेचकर उस खेत को मोल लिया ॥

हमारा पाठ मत्ती १३:४४ से लिया गया है। इस बात को नोट करिये कि प्रभु यीशु का केवल एक खेत है। (मत्ती २०:१-१६), जिसमें धन छुपा हुआ है। यह धन तमाम संसार के धन से बड़ा है (मत्ती १६:२६) क्योंकि यह अपने में एक विशेष तथा कभी भी समाप्त न होने वाली विशेषता रखता है। इस धन को प्राप्त करने के लिए हमें किसी दूसरे के खेत में खुदाई करने में अपना समय व्यर्थ नहीं गंवाना है—परन्तु उसी में जो कि केवल एक और प्रभु-यीशु का है। इससे पूर्व कि कोई भी इस काम को करे, उसको—इस बात का अधिकार होना चाहिए कि वह पहले दूसरे खेतों की ओर से अपना ध्यान हटा ले (मत्ती १३:४४-४६) अर्थात् उस खेत की ओर आने के लिये जिसमें कि वह धन (उद्धार) छुपा हुआ है। जब कोई इस खेत (कलीसिया) को प्राप्त कर लेता है प्रभु यीशु के द्वारा कलीसिया में मिलाये जाने से वह इस बात को महसूस कर सकता है कि वह इस धन को प्राप्त कर सकता है (यूहन्ना ५:२४), परन्तु यह आवश्यक है कि इसकी प्रतिदिन खुदाई की जाये (इससे लाभ प्राप्त करने के लिए) (फिलिप्पियों २:१२ ; लूका ६:२३)। कितना धन आप प्राप्त करोगे यह इस बात पर निर्भर करता है कि आपका व्यवहार तथा सम्बन्ध परमेश्वर अर्थात् आपके बनाने वाले के प्रति कैसा है ; क्योंकि वह उन लोगों से इस धन को छुपाये रखता है, जोकि संसार के धन-सम्पत्ति में विश्वास रखते हैं, परन्तु उन पर प्रकट करता है जो इसके विपरीत हैं, अर्थात् बालक-छोटे बच्चे (मत्ती ११:२५)। आत्मिक धन केवल वे ही प्राप्त कर सकते हैं जिनके पास परमेश्वर का आत्मा है (१ कुरिन्थियों २:१२)।

अतः इस बड़े धन को प्राप्त करने के लिए यह आवश्यक है कि हम उस मानचित्र (नक्शे) का (जो इस धन से सबन्ध रखता है) इस तरह अध्ययन करें, जिसमें कि इसके मालिक ने उस स्थान के विषय में बताया है जहाँ यह धन है। केवल एक ही मानचित्र (नक्शा) है, जो कि मालिक ने बनाया है और यह है बाइबल। (२ तिमोथियुस ३:१५ ; रोमियों १:१६)। यह मानचित्र बिलकुल सफाई से उस एक खेत के विषय में बतायेगा जिसमें कि यह धन बेइमानों तथा लापरवाही से सोचने वालों से छुपा हुआ है (यशायाह ३५:८ ; मत्ती ७:१३, २१ ; ७:६)। इस एक खेत को उसके राज्य से सम्बोधित किया गया है (मत्ती २०:१ ; १३ : २४, ४४) उसका राज्य उसी की

कलीसिया है (मत्ती १६:१६-१९ ; इब्रानियों १२:२३, २८ ; कुलस्सियों १:१३) अतः यह धन (उद्धार) केवल उसी की कलीसिया में मिल सकता है । (प्रेरितों २:४७ ; इफिसियों ५:२३) । जबकि बाइबल से हमने इस बात की खोज कर ली कि कौनसा सही खेत (कलीसिया) है, तब हमें इस बात की आवश्यकता को महसूस करना चाहिए, कि इस धन को प्राप्त करनेके लिए प्रतिदिन खुदाई करना कितना आवश्यक है, जो कि हमारे लिए परमेश्वर के पास है, हमें प्रतिदिन देने के लिए । (लूका ९:२३, मत्ती ६:११ ; इब्रानियों ३:१३ ; फिलिप्पियों २:२) प्रतिदिन खुदाई करने का अर्थ है बाइबल अध्ययन (२ तिमू० २:१५ यूहन्ना ५:३९), तथा उपासना और अच्छे कार्य करना । (इब्रानियों २:१२ ; १३:१० ; रोमियों १२:१) ।

आज धार्मिक रूप से बटे हुये संसार में, यह देखकर बहुत दुख होता है कि अनेकों ईमानदार आत्माएँ जिन्होंने कि सुसमाचार को माना है ; विश्वास, अंगीकार, पश्चाताप करके बपतिस्मा लिया है, तौ भी इस बात को नहीं समझ सकते कि किस खेत (कलीसिया) में परमेश्वर ने उन्हें मिलाया है (प्रेरितों २:४७ ; १ कुरिन्थियों १२:१३) । आज अनेकों लोग हैं जो उत्साह, ईमानदारी तथा अपने शुद्ध वीवेक से इस खुदाई को करने में लगे हुये हैं, लेकिन केवल न्याय के दिन निराश होने के लिए (मत्ती ७:२१-२२ १५:९) । इसका कारण उनके कार्यों से नहीं है, क्योंकि यह प्रशंसनिय है ; वे लोगों से प्रेम करते हैं, वे हर स्थान पर बाइबल से प्रचार करते हैं, वे काफी अच्छे कार्य करते हैं—परन्तु वे मनुष्यों के खेतों में काम कार्य करते हैं जो कि उद्धार नहीं दे सकते । उदाहरण के लिए यदि मेरे को श्री स्मिथ ने अपने खेत में काम करने के लिए रखा है, परन्तु मैं अपना काम किसी दूसरे खेत में करता हूँ (शायद श्री जौनसन के खेत में), अब मैं यह आशा नहीं कर सकता कि श्री स्मिथ मेरे को तनख्वाह दें । चाहे वह वैसा ही काम हो जो मेरे को करने को कहा गया था ।

अतः, जबकि हम अपने अच्छे काम करते हैं, अपने मानचित्र (नक्शे) (नया नियम-यीशु की इच्छा) को देखें । तथा इस बात के लिए पक्के हो जायें कि क्या हम प्रभु यीशु के एक खेत में काम कर रहे हैं जहाँ धन छुपा हुआ है ? आइये किसी ऐसी कलीसिया में उपासना न करें जो कि नये नियम में नहीं मिल सकती । इस बात को याद रखें कि परमेश्वर ने अपने मानचित्र (नक्शे) के अनुसार हमारे उद्धार को एक स्थान पर (एक खेत में) बताया है, जो कि मसीह का है, २ तिमूथियुस २:१० ; इफिसियों १:३ ; २:१३ ; ५:२३ ; प्रेरितों ४:१२. चाहे किसी की कितनी भी इच्छा हो इस धन को प्राप्त करने की, उसे इस बात को मानना चाहिए कि इसमें प्रवेश करने का केवल एक ही द्वार है (यूहन्ना १०:९ ; गलतियों ३:२७ ; १ कुरिन्थियों १२:१३) ।

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